

The Further Wisdom Of Abraxas



ΑΒΡΑΣΑΞ

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What follows is a compendium of additional and supplemental ritual work and praxis that could easily have found its home within my recent release, [The Book of Abrasax](#). While the exercises contained herein are of great value, for varying reasons they were not included in that tome. In the cases of a few found in this eBook, such as those for acquisition of wealth, I had already presented several excellent examples of rites designed for the same purposes, so for the sake of avoiding redundancy they were omitted. In other cases, the workings you will find in this supplement were still in development, and therefore not yet ready for mass consumption, whereas now, having had a years worth of further practice in solo and group settings, I am confident enough to release them to the readership of Abrasax.

The present eBook, then, is intended as a supplement to The Book of Abrasax proper. As I have made clear from the onset of this project, the restoration of the Coptic Egyptian/ Gnostic Magickal system and development of it for modern use is a living and evolving thing, and the system will ever grow, for so long as we continue to delve into its origins, mysteries, and methods. This eBook serves then as the first step in that evolution, and one wherein much new work is added to the system set forth in its parent book, “Abrasax.”

Fortunately for those of us practitioners who have been drawn to this field of Magick, we are not alone. Academia also continues to further research, excavate and illuminate for us the Magick of our ancestors, providing us with pieces of a puzzle that it is our Will to reassemble. The System of Magick of The Book of Abrasax, therefore, continues to grow, expand, and evolve, and so too must the book itself.

With now a dozen core members forming a practicing group dedicated to the further development of this system, it is my hope that its advancement will be continual, and we can offer supplements such as these perhaps as often as once each year, providing the readers and aspirants with the most up to date magickal tech we have gleaned from our work. Like The Book of Abrasax itself, this supplement, as well as any future offerings, should there be any, will be focused solely on application and praxis – leaving the anthropological, theoretical and spiritual to the scholars, philosophers and spiritualists respectively. Likewise, I invite anyone independently experimenting or working this system to share with me your own findings. Included also is a cursory pronunciation guide for those just now starting out in vocally expressing the Voces Magicae found throughout the corpus, as well as links to websites where valuable insight into the varying forms of the Greek tongue and dialects may be found. Also of great use are the audio recordings made available recently by Jason Miller in his [Advanced Planetary Magic](#) offering.

Having now introduced the present work, allow me to present the Grimoire proper. Since one question I receive frequently is why the lack of invocation and evocation in Abrasax despite my own love of these practices, let us begin there, shall we?

The Invocation of The God Aion

Preliminaria

- I. Prior to the ceremony of invocation, cleanse thyself with a ritual bath
- II. Let the Magus burn Frankincense, or alternatively Abramelin incense, either of which is pleasing to the God.
- III. Let one candle, white in color, be set at each of the 4 cardinal points, each sprinkled first with olive oil.
- IV. Having completed the Greater Calling of The Sevenths as prescribed in The Book of Abrasax, Let the invocant commence thus, standing at the Eastern most point.

The Invocation Proper

Come to me, you from the four winds come, ruler of all, who breathed the spirit into men which is life, whose hidden and unspeakable name cannot be uttered by any man soever; at whose name even the daimons, when hearing, are terrified, whose is the sun, and the moon, and all of the spheres of the cosmos! They are unwearied shining in the eyes of man, of whom heaven is head, air the body, earth the feet and the environment water, the agathos daimon. You are the ocean, the true begetter of good things who nourishes the whole of the world. Yours is the eternal processional way, in which your 7 lettered name is established for the harmony of the 7 sounds of the planets that utter their voices according to the 28 forms of the moon, ΣΑΡ ΑΦΑΡΑ ΑΦΑΡΑ Ι ΑΒΡΑΑΡΜ ΑΡΑΦΑ ΑΒΡΑΑΧ ΠΕΡΤΑΩΜΕΧ ΑΚΜΗΧ ΙΑΩ ΟΥΕ Η ΙΑΩ ΟΥΕ ΕΙΟΥ ΑΕΩ ΕΗΟΥ ΙΑΩ. Yours is the beneficence of the stars, daimons and of the fortunes and fates, by you are given wealth, longevity, fruitfulness, good luck, and a good death. And you, lord of life, king of the heavens and the earth and all things living in them, you whose justice is not turned aside, you whose glorious name the muses sing, you whom the 8 guards attend, ΗΩΧΟΥΧ ΝΟΥΝ ΝΑΥΝΙ ΑΜΟΥΝ ΑΜΑΥΝΙ, you who are and embody the eternal truth. Your name and your spirit rest upon the good.

I call upon you, who are greater than all, the creator of all, you, the self-begotten, who see all and are not seen; for you gave Helios the glory and all the power, Selene the privilege to wax and wane and have fixed courses, yet you took nothing from the earlier-born darkness, but apportioned things so that they would be equal; for when you appeared, both order arose and light appeared. All things are subject to you, whose true

form none of the gods can see; who can change into all forms. You are invisible, Aion of Aions!

I invoke you, oh AION, oh AION of AION! Indwell and fulfill me, bathe me in your essence, oh AION! ¹

You are I, and I am you! Whatever I say must assuredly happen, for it is with your voice that I speak, and which the universe hears! For I have your name as a talisman in my heart, and no flesh, although moved, will overpower me; no spirit will stand against me, neither daimon nor visitation nor any other of the evil beings of Hades, because of your name, which I have in my soul and invoke. Also be with me always for good, a good god dwelling on a good man, yourself immune to magic, giving me health no magic can harm, well-being, prosperity, glory, victory, power, and all good things! Restrain the evil eyes of each and all of my enemies, whether men or women, sealing their lips and binding their tongues that they may not speak against me! But give me fortune in everything I do, for I have received the power of the prophets, and of the great god, daimon ΙΑΩ ΑΒΛΑΝΑΘΑΝΑΛΒΑ, Αἰών, Αἰών, Αἰών GOD!.



Mosaic floor depicting Aion in a later role as a God of Time, associated with Kronos

¹ It is at this point that the connection between the Magus and AION is expected to be established. If, however, he senses that the God has not yet attended him, it is suggested that he repeat the subsequent conjuration up to 3 more times, but at no time more than four. If, after four recitations, AION has yet to make himself known, the operation is to be forgone and left for a more auspicious day.

Rite of the Invocation of Selene

Preliminaria

- I. The invocation of Selene is to be performed on Monday, during a full moon, as the moon just begins to ascend above the horizon
- II. Prior to the ceremony of invocation, cleanse thyself with a ritual bath
- III. Let the Magus burn Myrrh, or alternatively Abramelin incense, either of which is pleasing to the Goddess.
- IV. Let one candle, silver in color, or which but which bears upon it the painted symbol of the moon, be set at each of the 4 cardinal points, each sprinkled first with olive oil. Prepare about the room flowers of a Lunar nature, as an offering to Selene.
- V. Complete the Calling of The Sevenths as an opening and to establish a temple suitable for a Queen.
- VI. As befits both a woman and Goddess, let us first woo her and court her favor, by recitation of a Hymn to Selene. The Orphic Hymn is suitable, as is Homeric Hymn 32, that which follows:

Homeric Hymn To Selene

Daughter of Jove, whose voice is melody,
Muses, who know and rule all minstrelsy,
Sing the wide-winged Moon! Around the earth,
From her immortal head in Heaven shot forth,
Far light is scattered--boundless glory springs;
Where'er she spreads her many-beaming wings
The lampless air glows round her golden crown.

But when the Moon divine from Heaven is gone
Under the sea, her beams within abide,
Till, bathing her bright limbs in Ocean's tide,
Clothing her form in garments glittering far,
And having yoked to her immortal car
The beam-invested steeds whose necks on high
Curve back, she drives to a remoter sky
A western Crescent, borne impetuously.
Then is made full the circle of her light,
And as she grows, her beams more bright and bright
Are poured from Heaven, where she is hovering then,
A wonder and a sign to mortal men.

The Son of Saturn with this glorious Power
Mingled in love and sleep--to whom she bore
Pandeia, a bright maid of beauty rare
Among the Gods, whose lives eternal are.

Hail Queen, great Moon, white-armed Divinity,
Fair-haired and favorable! thus with thee
My song beginning, by its music sweet
Shall make immortal many a glorious feat
Of demigods, with lovely lips, so well
Which minstrels, servants of the Muses, tell.

Invocation of Selene

I call upon you, Σελήνη, who uncountable forms and names, Oh two horned goddess, SELENE upon whose face none have gazed, whose veil none have rended, and whose form is known only to ΙΑΩ, the one who shaped you into the 28 shapes of the world so that you might complete every figure and distribute breath to every animal and plant, that it might flourish, you who waxes from obscurity into light and wanes from light into darkness, commanding the ebb and flow of the tides and of all that exists! Oh though, the flower and fruit of Hyperion and Theia, sister and partner of Helios, Hear, Oh Selene, Oh Σελήνη!

Come to me, Oh night-shining, triple-sounding, triple-voiced, triple-headed, Selene, triple-pointed, triple-faced, triple-necked, goddess of the triple ways, who hold untiring flaming fire in the triple baskets, and you who oft frequent the triple way and rule the triple decades with three forms . Hearing your cry, all worldly things are shaken! The nether gates of the heavens, and Lethe's holy water, primal Chaos and the shining chasm of Tartaras alike, oh mighty Queen! At it every immortal and every mortal, the starry mountains, valleys and every tree and roaring rivers, and even the restless sea, the lonely echo, and daimons through the world, shudder at you, O blessed one, when they hear your dread voice. Come here to me, goddess of the night, slayer of beasts, but come to me with love! Heed thou my prayers, Oh mighty, Selene, oh Σελήνη! who rises and set at night, fearful, gracious-minded and persuasive. Come to me, indwell me, come here now, mistress of night and chthonic realms, holy, clad in black, Fulfill this of which I ask, Oh Goddess, I pray! Give heed to me!



Invocation of A Thundering Power²

Preliminaria

- I. This ceremonial invocation is to be performed on Saturday, in the evening, during the 3rd hour of Saturn.
- II. Prior to the ceremony of invocation, cleanse thyself with a ritual bath
- III. Let the Magus burn Frankincense, or alternatively Abramelin incense, either of which is appropriate.
- IV. A circle of natron, 3, 7 or 9 feet in diameter, wherein the Magus will stand is to be defined on the floor of the temple. Seven candles of white are to be lit and placed about the circle.
- V. Having completed the Greater Calling of The Sevenths as prescribed in The Book of Abrasax, Let the invocant commence thus, standing at the Eastern most point.

*Listen to me, O thee who listens!
Hear my words, of you who hears!
Give ear unto my supplication, quickly, quickly!
Hear my words as they proceed from my mouth,
For it is I who calls unto you in haste!
Hurry, oh you, rouse for me Petbe from the abyss!
Rouse for me Sachlabari, that he too my come!
That they may fill the wish of my heart and desire of my soul!
{Here make your statement of intent or request}*

IAO ABLANATHALBA OAI

*Yea, shake the four corners of the earth today with your power,
Oh Petbe, who art in the Abyss!
Shake yourself today, with power and might!
Thunder, Αοχημη, Petbe, This is Thy Name!
I call upon you, bearer of thunder! Earth shaker!
By Horasias Phankapres,
Whose countenance is that of a lion, and backside a bear,
Whose head is fixed in the highest heavens,
Yet whose feet are fixed firmly on the earth,*

² While Zeus is more commonly considered the god of Thunder, herein we invoke Kronos, who is referred to as Petbe, associated also with the Greek Deity Nemesis.

And whose toes are bound by two rings to the abyss!

IAO ABLANATHALBA OAI

I call upon you, for I know thy name!

Yea I know thy name, as entrusted to the Magus of the ages!

For you are Shouth Mashouth Selouch Malouch,

Whose head is of bronze, and teeth of iron.

I adjure you, O Niabathaba Betha Bethai Both (Repeated 7x)

IAO ABLANATHALBA OAI

I adjure you, by the first pillar that the father almighty established,

under the first corner, that is in heaven and on earth,

Obey thou my commands, pursue for me my will,

accomplish for me the wishes within my heart, and desires of my soul

Immediately, quickly!

IAO ABLANATHALBA OAI

*Obey thou the commands of which I speak, or I shall call upon the seventy Gods, led
by Artemis, mother of them all, and on Apollo and Athena, Kronos and Moira, on
Pallas and Aphrodite. On Dawn and Serapis, and so upon Uranus!*

Therefore rouse him for me, from his abode, he Petbe who dwells in the abyss!

Go, Go, Go! At Once!

The Invocation of Queen Isis

Ἴσις, as my patroness and Queen, holds a very special place in my heart, as well as in my magickal practice. Since she was venerated the ancient world around and her mysteries and cult held no horizons between borders of state or kingdom, it is quite fitting that the following invocation of her be included here, as traces if it have survived in what is now Egypt, as part of the Coptic Christian. Gnostic sects corpus', as well as in Greece, which is in fact where her actual name, Aset, was rendered "Isis".

Preliminiaria

- I. The invocation of Isis is to be done on a Monday when the moon is at full glory. If it is possible to be done under moonlight, or in a section of the house where the moon can shine in through an open window or door, all the better.
- II. One does not approach or invite the attendance of Queen Isis in an impure state. She is the mighty mother, and at once the seductive and beautiful lady of the Nile, and one aspiring to invoke her must create for her a temple or purity worthy of her, both external and internal. Let the magus therefore cleanse the entirety of his temple space with blessed or sandalwood perfumed water. Let him also take a ritual bath, using hyssop, or alternatively salt.
- III. No circle is to be used, for we are here seeking physical, spiritual and total union, if but for a moment, with the Goddess of 10,000 names, not to contain her or restrict her movements within your temple.
- IV. An image of the goddess, preferably a traditional depiction, should be framed and placed in the altar as the centerpiece, with a red rose at the left and right, and with white candles onto which you have painted the symbol of the moon as well as the symbol of her headpiece, the royal throne in the four corners. Before the image of Isis should be burning incense of frankincense and myrrh, or of Abramelin.
- V. The magus must first establish the proper state of mind, and to that end let all the lights be turned off save for that of the candles, so that all that is illuminated is the image of Isis and her altar.

- VI. Let the magus, here acting at priest of Isis and her invocant, kneel (or sit on a chair in the Egyptian god form) before the altar and chant thrice each the following 22 names of Isis, according to the vibratory formula:

Lulu	Chamari
Batharthar	Neboutos
Tharêsibath	Ouêri
Atherneklêsich	Aie
Athernebouni	Eoa
Êichomô	Oai
Chomôthi	Asao
Isis-Sothis	Eio
Souêri	Nisaôth
Bubastis	Nemesis
Eurelibât	Adrasteia

- VII. Having completed this chant, reciting for a total of 66 times the sacred names of Isis (3x22 names) Begin the invocation proper, standing before the altar which should be facing East.

I invoke you, Queen Isis, Goddess of 10,000 names, taking more forms than can be counted or known in the ages of ages, whose true name was given by her father and is known only to He! Thou, unto whom the secret name of Ra is known and therefore in whom all is possible, ruling in perfect blackness, Queen of the Gods of heaven from their birth!

By the sacred names and words of power you have given your priests,

Atherneklesia Athernebouni Labisachtu

Chomochoochi Isi Souse Mounte

Tentoreo Iobast BAstai Ribat Chribat Oeresibat

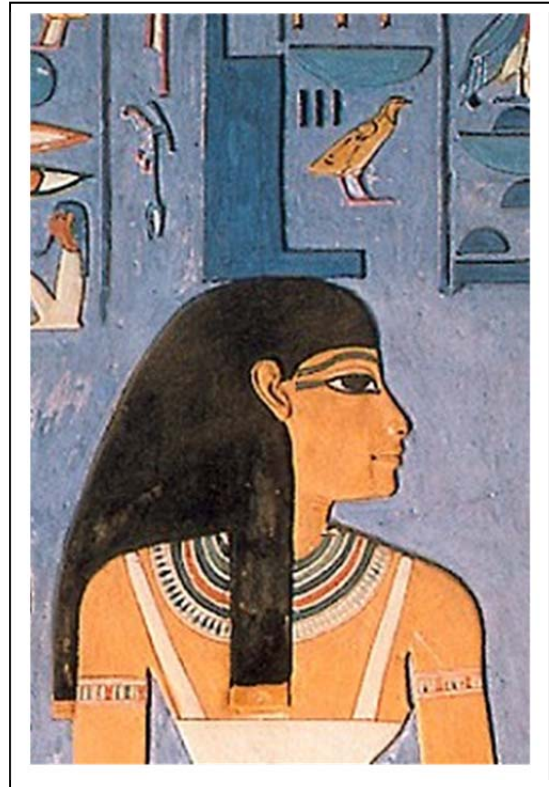
Chamarei Churithibath Souere Thartha

Alblanathalba That Bathath Lathai

Achra Abathai, AE

Descend, O Mighty Isis, Mother of Horus, Isis Great in Magick whose are the Words of Power, Great Winged Goddess of Khemit whose wings stir the desert sands, causing the winds to revolt.

*Nehes, nehes, nehes,
Nehes em hotep,
Nehes em neferu,
Nebet hotepet
Weben em hotep,
Weben em neferu,
Nutjert en Ankh,
Nefer em Pet!
Pet em hotep,
Ta em hotep,
Nutjert sat Nut,
Sat Geb,, Merit Auser,
Nutjert Asha-renu!
Anekh hrak
Anekh hrak
Tua atu, Tua atu,
Nebet Aset!*



Section 2

Divination By Greek Vowels

Be forewarned, dear reader, that the academic among you may find flaw in this system of divination, simply because no trace of it is to be found in any text or record of which I am aware. This is simply because it is quite likely unique, and the product of my own magickal mind, albeit subconsciously created, and although it has been presented to be by a daimon (perhaps spirit of the mighty dead is a more apt classification) of some repute as a method well known to the ancients.

Whatever its origin, be it in antiquity or in my own particular breed of insanity, it does have one rather convincing argument in its favor, and that is that it works.

What follows is an abridged version of an interaction between myself and a spirit known as Arius who was, according to the newly formed Nicean Council, a Heretical priest at Alexandria, whose path was Neoplatonism, and whose belief was of a decidedly Gnostic Christian nature, in that he believed Jesus was creation, not creator, and the Godhead was unique in its nature.

“...Forms of oracle known to you in this day have been far removed from their origins. The tarot is not near to as old as you give it credit for, but what it represents has roots in the eldest of antiquity. However stray not far from the cards history proves and you know to be of the ancients. Just as the further man devolves from his source the less divinity remains within him, so the father from the original your new and modern tarots stray, and with that distance comes impotence. I will give you an oracle of the simplest sort and yet the most complex. Master it and no tarot shall you need, nor any rune. Misunderstand it and it shall be but a curiosity, much as the many new tarots are but vanity.

Make unto you a die of seven sides. Of what it is made matters not at all. Make this die within the first quarter of the year, on day 333. On each of the sides you shall place one of the vowels known to the Greeks, that is one of the symbols of the spheres of which they knew, so that on the die each shall be represented. Make also a second die, of 6 sides, 3 of which are white, and 3 of which are black. For each of lifes events shall there be meaning in each of these symbols, and in this way can you interpret them simply as I will explain. As you learn you will know, and as you know you will understand, and as you understand the 333 that is you shall become the 9 that is the oracle, and your understanding of its messages and meanings shall broaden. ...”

As instructed, I made, or rather purchased and modified, the dice. Ironically, learning in the meanwhile, that the 7 sided die was “invented” by Alfonso X, a well known Magick and Astrology enthusiast and student. A Pentagonal prism is what I ended up with, and to my surprise, after a very ancient design. But that is a story for another time. It is worthy of note, however, that dice are indeed an invention of the Greeks, and were in use for “gaming and other purposes” as early as 406bce.

In ancient times the throw of a dice was not just considered to be luck, the outcome was believed to be controlled by the gods, and casting dice was a way of dividing inheritances, choosing rulers and as a method of prediction. The Roman goddess, Fortuna, daughter of Zeus (known to gamblers as Lady Luck), was believed to determine the outcome of a throw.³

Further, the use of dice in divination is well known throughout history, and in Greek Mythology even attributed to Hermes himself, among other deities.

Mercury was not only patron of dice-players but prophesied from dice. He used five dice with four markings on each, in honor of his Mother, precisely like those given an Indian King at his coronation in honor of the Mother; and if, as I suppose, he used them for alphabetic divination he had his own alphabet of fifteen consonants and five vowels. The game of hucklebones is still played in Great Britain with the traditional set of five. In the case of six-sided dice, however, three made a set in ancient times; these would provide the diviner with eighteen letters of the alphabet, as in the thirteen-consonant ⁴

Athene was first credited with the inventions of divinatory dice made from knuckle-bones, and these came into popular use.⁵

All of the above lends credence to Arius' assertion that this method of divination was known to and used by our forefathers. And, quite frankly, it just makes sense, doesn't it? When one considers the system and the mechanism by which its prognostication are made, in conjunction with the aforementioned quote, doesn't it just ring true?

The "simple" means by which the oracle is to be interpreted is indeed quite simple, and likely quite obvious. One performs the requisite incantation and offering, asks his or her query of the oracle, and casts the both the planetary die, and that which alternates black and white. The vowel landing in ascendant is associated with the planet it represents, and the associations and correspondences of that planet are applied in answer to the query made. The second die, if it lands with one of the black sides ascendant, indicates that it is the baleful, or destructive aspects of that planet with which we should concern ourselves. Likewise, where the second die comes to rest with one of the white sites ascendant, we are given to understand that it is the beneficial and constructive aspects or associations of the planet that bear directly on the situation for which we are seeking guidance.

Several examples will be provided at the close of this section to assist the reader in grasping the concept, but as the vast majority of my readership is at a bare minimum cursorily acquainted with the processes of ceremonial and planetary magick, I have no doubt for most of you that the idea has already "clicked".

³ <http://homepage.ntlworld.com/dice-play/History.htm>

⁴ Robert Graves, *The White Goddess*

⁵ Robert Graves, *The Greek Myths*

Despite this quite simple means of divination, though, as promised by Arius, after much experimentation with the system, new doors have opened through which queries of a far less mediocre nature can be answered with much more clarity, and using far more than the basic planetary associations and our own interpretations thereof.

The Dice

“Make unto you a die of seven sides. Of what it is made matter not at all. Make this die within the first quarter of the year, on day 333. On each of the sides you shall place one of the vowels known to the Greeks, that is one of the symbols of the spheres of which they knew, so that on the die each shall be represented. Make also a second die, of 6 sides, 3 of which are white, and 3 of which are black....”

Having a lack of resources with which such things could be manufactured, and more so a distinct lack of creativity to imagine what one would look like, I took the easy way out, and purchased a 7 sided “d7” polyhedral die used in role playing games. (Were Abramelin and his ilk to have a resource such as eBay, I cannot fathom their sheer amazement at the ease with which the most obscure of items could be had, without so much as leaving ones’ home.) The second die, a simple 6 sided one, was far easier to obtain as it bore not arcane symbols and a single colored one of any sort would suffice, so long as I painted 3 sides each of the prescribed black and white. For this I took a simple gaming die, of the sort with one through 6 dots on each side, and just painted three sides black.

Having received my bright orange, seven sided dice, I set about sanding off the numerals, repainting them in white and then applying the appropriate vowel symbols. Despite the nature of my luxurious oracular tools, after but a brief foray into their use, I began finding great success, just as I am confident each of you will.

Following about a year of working with these improvised tools, and with my new partnership with someone who, unlike myself, has creative and artistic skills exceeding that of say, a hermit crab, I have had a truly professional set designed, which will soon be made available to all buyers of this eBook in materials for any budget from plastics to bronze, silver to pure gold. However, lest ye think this section a mere advertisement for another product, let me assure you – the plastic options will cost less than a decent role playing game set on eBay, and generate no revenue for me. Also of note is that if you have some proficiency in origami, you can practice this form of divination with nothing more than a sheet of paper, a pen, and a few minutes of folding.

The Rite and The Rolls

The simplest form of roll for this form of divination will require a single toss of each of the planetary and the black/white dice. The more complex and in depth with which we will deal involve thrice casting each, allowing you a glimpse into your past, present and future.

Each use of this system will be preceded by the following rites, which will “Open the Gates” for the planetary influences of which this system makes use. As you delve further into the system, you will begin the practice of preliminary invocation, but again, that is a more advanced field than the scope of this book allows for at present, and I’ve been advised that the discerning user will recognize the potential on their own well before I am permitted to publish it. For now, suffice it to say, as effective as this system of divination is when practiced by a man with a fair sense of “sight” and “interpretation”, it is far more so when made use of by a Man become God, to whom interpretation of the oracle is as reading this text to you and I. While this statement, as simple as it is, may seem to, for lack of a better cliché, let the cat out of the bag, I assure you, while the kitten may have escaped, what the lion remains concealed within. Or, in the words of the aforementioned Arius when asked as to whether this was to be kept private among my group, *“What matters it at all? What gains a blind man from gazing upon the beauty of the sunset? What use is a book of words to a man who is illiterate? Those who have eyes to see will see, are of us and are our heirs. Those who see not will not see, but will still profit as much as from the tarot. Reveal as you will, and let those who see be drawn to the light”*

The Rite

The preliminary rite of which you will make use is quite simple as well – at least for the simple means of divination we will be discussing here. It is, quite frankly, as if it is designed for use “on the fly”, and completed within the space of 10 minutes or so.

We will begin by opening the gates, so to speak, or establishing contact with the energies of the 7 spheres represented on the dice. While The Calling Of The Sevenths is indeed a means of doing this, for our purposes, we will be using a far shorter method.

To each of the planets is ascribed one of the Greek Vowels, and to each a sound by which it is accessed. While there are indeed varying attributions, differing in their association of planet to vowel by ascending and descending order, that which we will be using here is as follows:

Alpha (A) A (as in Cat) = Moon
Epsilon (E) Eh (as in bed) = Mercury
Eta (H) AY (as in Day) = Venus
Iota (I) EE (as in Tree) = Sun
Omicron (O) OH (as in Old) = Mars
Upsilon (Y) OO (as in You) = Jupiter
Omega (W) AW (as in Law) = Saturn

- I. Holding the die in your right hand, thumb on the ALPHA, chant the vowel's sound for a period of 7 seconds (As in Caaaaaat)
- II. Holding the die in your right hand, thumb on the EPSILON, chant the vowel's sound for a period of 7 seconds (As in Beeeeeed)
- III. Holding the die in your right hand, thumb on the ETA, chant the vowel's sound for a period of 7 seconds (As in Daaaaaay)
- IV. Holding the die in your right hand, thumb on the IOTA, chant the vowel's sound for a period of 7 seconds (As in Treeeeee)
- V. Holding the die in your right hand, thumb on the OMICRON, chant the vowel's sound for a period of 7 seconds (As in Oooooold)
- VI. Holding the die in your right hand, thumb on the UPSILON, chant the vowel's sound for a period of 7 seconds (As in Yooooou)
- VII. Holding the die in your right hand, thumb on the OMEGA, chant the vowel's sound for a period of 7 seconds (As in Laaaaaaw)
- VIII. Raise the die (or dice), held in your closed fist, at the level of your heart. For a period of seven seconds, chant IAO
- IX. Ask your question and from the level of your heart, extend your arm fully, and from your downturned hand cast the die.

ο κύβος ερρίφθη

Having cast the die, or dice, as it happens, it remains only to see where they have fallen, and into the influence of which sphere. Taking into consideration the traditional associations influences and correspondences of each planet, evaluate your result based on the question asked. Once again, several examples will be provided at the end of this section in order to assist the reader in understanding the concept. While at first it may seem daunting to interpret the results of an oracle such as this, I ask the reader to consider the innumerable possible interpretations of each card of the tarot, and to practice with the die, after which I have no doubt at all that he will conclude, as have I, that it is far more simple and quite as effective.

The Rolls

Of the dice we have herein introduced there are innumerable rolls, just as to the tarot there are many spreads. We will now discuss two, which, for the discerning reader, will serve as more than sufficient an introduction, and plant the seeds from which more complex rites and the juiciest of fruit can be borne.

- I. The Single Roll – The humblest of the rolls, and yet one of great efficiency and expediency, as the reader has no doubt ascertained, is a single cast of each of the two dice wherein a single planet lands in the ascendant, and we are advised as to whether it is the baleful or benevolent aspects of that planet by the triumph of either the black or white side of the second die. This roll is used for more direct questions, such as those pertaining to your present job prospects, love life, and the like. Again, the reader is referred to the examples given for further clarification. Herein, the planet landing in the ascendant is considered, and all of its influences and associations, whether positive or negative depending on the second die, are contemplated as they apply to the question you've asked.

- II. The Triple Roll – Accomplished by thrice rolling the two dice, this cast relies much more on your question and the wording thereof, much as a magickal act or an evoked spirit relies heavily on the statement of intent or charge delivered. The predominant two uses for this roll are to glean insight on your Past, Present And Future, or, worded correctly, on your Present, Near, and Distant Future. This roll can be used to garner insight into your future and life in general, or a specific area thereof, depending on the question for which you roll, as will be demonstrated in the examples offered below. The first cast of the dice will represent either your past, or in the case of a reading being done for Present – Near – and Distant future, the present, and so forth. Likewise, the ascendant black or white sides of the second die will tell you which aspects, positive or negative, to consider for each of the three rolls. Another use for this roll is to determine the immediate, short term, and long term effects a given course of action will yield you. As the discerning reader has by now no doubt begun to understand, there are few limits as to what can be divined by these methods, and those limits that do exist are those of your own imagination and creativity, not the system.

Once again, I feel it behooves me to reiterate that while at first, this system may indeed seem daunting, it is, when considered and experienced, quite simple. Further, it is far more expedient to learn and develop proficiency in than Tarot. In fact, since having developed a proficiency with this system, I have excluded tarot all but completely from my work, instead remaining faithful to this method and The Book of Doors, for which I also have a great affection.

Examples

The following two examples represent questions and queries for which myself and/ or members of my inner circle have actually used this oracle, as well as the interpretations we ascribed to each result. While they are by no means comprehensive, they are not intended to be. Rather, the intent behind their inclusion is to get the reader thinking in the proper way and encourage them to begin experimentation on his or her own.

Because the single cast divination clearly represents the simpler of the two, and because in all likelihood the reader will have at least cursory knowledge of planetary associations and correspondences and therefore be able to make their first interpretations fairly easily, we will begin there and with a short example, in the interest of brevity.

Example I

- I. The Background - In this example, the querent had been employed in a managerial position with a company in which he was greatly comfortable for many years. While under normal circumstances, he would not have considered leaving for any reason, he had recently begun experiencing a sinking feeling of sorts when at work, and a general uneasiness. Having been favorably known in his field for years, he knew he would have no trouble securing a new job, however also that doing so would place him at the bottom of the chain with regard to seniority, and likely not as a manager, requiring him to once again work his way up.

The Query – “Oracle of the Spheres, messenger of the heavens, enlighten he who consults you this day. What will the future bring if I leave my company?”

The Roll of the Dice – Omega, White

The Interpretation – Omega representing Saturn could easily be interpreted as hindrance to growth, however because the second die landed with the white side in prominence, we look to Saturn’s beneficent aspects, i.e., the ability to make a man safe, powerful, and respected among those in power. ⁶

⁶ Our brother, the querent in this case, did seek other employment and was hired elsewhere, albeit as a supervisor and not a manager, a short step down from his former position, but with no reduction in his salary. Of note here,

Example II

- II. The Background – The querent in this case was quite enamored by a young lady whose acquaintance he had made several months prior, who was sister to one of his brothers' wives, and with whom he had developed a good friendship. His dilemma was that, because their families were tied through his brother's marriage to her sister, should any romantic affair go wrong, it would make for an awkward situation for all. His wish then was to know, first, if she would be receptive to his overtures, second how might it play out in the short term, i.e. during the course of their romance, and finally how it might end, most especially if it would, in the long term, end badly.

The Query - "Oracle of the Spheres, messenger of the heavens, enlighten he who consults you this day. If I pursue (N), what will the immediate, short term, and long term effects on she and I, as well as our families?"

The Rolls of the Dice –

1. Omicron, Black
2. Iota, White
3. Eta, White

The Interpretation – Omicron's victory alongside the black side of the second die was obviously an indicator of negative possibilities, such as the potential and propensity for conflict inherent with Mars in its baleful side. Our Querent chose to interpret this as conflict arising from within either family, opposed to their possible union, due to his, let us say, unusual hobbies (Magick), and her being outwardly the girl next door. Iota rising with the white die, indicating the positive aspects of the Sun told him he would triumph over this adversity, and their relationship may yet bear fruit. Eta, representing Venus, told him that after the initial turmoil and upheaval he would endure for his courtship of her, and after overcoming it, they would enjoy a beautiful romance, making the initial family strife worthwhile. ⁷

though, is that precisely 15 days after he began his new job, the company for which he had previously worked declared bankruptcy and announced a large scale closing of their facilities in the Midwest – his being in Illinois.

⁷ In all but the first third of his interpretation he was quite spot on. As it turned out, the appearance of Mars in its warlike state represented not the opposition of either family, but the violent opposition of her ex-boyfriend and abuser, whom she had kept hidden from both families out of shame, and with whom she found herself "stuck". Our querent's courtship gave her the strength to leave this "man" having finally had a taste of a healthy relationship.

On Pronunciation of Greek and Coptic

While for the most part, I am overjoyed by the finished product that has become the Book of Abrasax, I do regret not having provided the original Greek forms of certain Voces Magicae, and therefore the means of their pronunciation. As the reader will have noticed, I have selected carefully the most important words in the preceding rites, and provided them in Greek as well as English. Here I hope to offer some aid to the student just beginning to learn the intricacies of this language and its variants, so he or she may experience the power inherent in these words when spoken in their original form and dialect.

Forgoing a lengthy dissertation of the Greek language as it has evolved, suffice it to say that in this corpus we are dealing with many forms and dialects – Attic Greek being foremost among them, but also several others. For our work, we are concerned primarily with Attic Greek, and so the following resources will be, in the main, geared towards it.

- [Omniglot](#) has quite an extensive resource on the recognition, evolution and pronunciation of the Greek Language. They also provide a PDF guide, free for download, [here](#)
- [Omniglot](#) also offers us the same range of resources for the Coptic Language, as well as the form of [Egyptian](#) that sometimes surfaces in the PGM and the system of Abrasax
- Thelesis Lodge of The Ordo Templi Orientis is also to be commended for [this valuable resource](#), where recordings of each letter can be heard
- Finally, Berkeley ties it all together with a “[Practice Pronunciation](#)” interactive feature, with recordings of not only letters and vowels, but also some of our very commonly used words

AND

Did I mention Jason Miller has MP3 recordings of these??

What ensued was a month long period of violent rage by the ex-boyfriend, including constant harassment, threats, stalking, unexpected “visits” at hers and our brother querent’s places of employment and families’ homes, and physical attack against our brother, who, being an instructor of Krav Maga, invariably beat the snots out of him, which, despite itself, failed to discourage the ex-boyfriend from continuing to try. After suffering a particularly crippling fractured leg, the abuser finally ceded loss and backed off. The happy couple, now nearly a year into their relationship and expecting a child, are quite in love.

THE GREEK VOWELS

<i>name</i>	<i>vowel</i>	<i>capital</i>	<i>long</i>	<i>pronunciation</i>	<i>short</i>
Alpha	α	A		father	sat
Epsilon	ε	E			bet
Eta	η	H		they	
Iota	ι	I		marine	bit
Omicron	ο	O			omelet
Upsilon	υ	Υ		lute	put
Omega	ω	Ω		tone	

THE GREEK ALPHABET

<i>name</i>	<i>letter</i>	<i>spelling</i>	<i>capital</i>	<i>pronunciation</i>
Alpha	α	ἄλφα	A	father, hat
Beta	β	βῆτα	B	ball
Gamma	γ	γάμμα	Γ	gift
Delta	δ	δέλτα	Δ	den
Epsilon	ε	ἒ ψιλόν	E	met
Zeta	ζ	ζῆτα	Z	zoo, adze
Eta	η	ῆτα	H	they
Theta	θ	θῆτα	Θ	thing
Iota	ι	ῖωτα	I	marine, kit
Kappa	κ	κάππα	K	kitchen
Lambda	λ	λάμβδα	Λ	lamb
Mu	μ	μῦ	M	mother
Nu	ν	νῦ	N	nice
Xi	ξ	ξί	Ξ	taxi
Omicron	ο	ὀ μικρόν	O	pot
Pi	π	πί	Π	peanut
Rho	ρ	ῥῶ	P	rock
Sigma	σ ς	σίγμα	Σ	send
Tau	τ	ταῦ	T	tennis
Upsilon	υ	ῦ ψιλόν	Υ	lute, put
Phi	φ	φί	Φ	phone
Chi	χ	χί	X	chemist
Psi	ψ	ψί	Ψ	lips
Omega	ω	ὦ μέγα	Ω	bone

